this essential unity is never lost. In this connexion he cites with approval C. O. Whitman's *Inadequacy of the Cell-Theory* (1893) to the following effect: [c] Comparative embryology reminds us at every turn that the organism dominates cell-formation, using for the same purpose one, several, or many cells, massing the material and directing its movements and shaping its organs, as if cells did not exist, or as if they existed only in complete subordination to its will.'

Hitter's most explicit and concise statement of the organismic view, as he conceives it, seems to be the following : ' According to the organismal conception, all life-phenomena, including those of inheritance, consist in the activities and interactions of an enormous number of substances and units and forces, all of which, in exhaustive analysis, are dependent upon the organism as a living whole.'

In a more recent article, *The Organismal Conception* (1928) Ritter restates his doctrine. In it I find the following passages which seem to help towards making it clear :

* The organism itself as a living whole is a factor in determining the nature of the cellular elements of which it is constituted. . . . The idea of wholeness involves the recognition that a unit exists and is possible only through the existence of parts or elements. A w[7]hole is something the original and necessary parts of which are so located and so functioning in relation to each other as to contribute their proper share in the structure and functioning of the

whole. A natural whole stands in such relations to its parts as to make it and its parts mutually constitutive of each other.' This is very near to a statement of the *Gestalt* principle.

But the following passage has a teleological flavour